

# WORKERS OF THE WORLD UNITE.

## THE

# INTERNATIONAL SOCIALIST

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### HERE AND THERE.

#### WHAT CAN THE CHURCH DO?

Asks Rev. H. Baker, of Limerick. He gives five answers, two of which are: "Churchmen can fraternise to a far greater extent with the working classes, read their publications, attend their meetings, understand their point of view," and "The church can give every possible help to the Workers' Educational Association."

The Australian Socialist Party sincerely hopes that churchmen will follow out the first answer, and then they will realise the foundation of our uncompromising hostility towards such red herrings as the Workers' Educational Association.

The interests of capital and labor are irreconcilable. There can be no peace so long as hunger and want are found among millions of working people, and the few who make up the employing class have all the good things of life. We don't want to be reconciled. We don't want to learn about profit-sharing schemes. We are sick of sharing up. We share up every Friday night. The boss takes the largest half, and we get the smallest half. He calls it fair wages. Well, we want to put an end to this sharing up. We want all of it. We don't mind words. We say the boss robs us on the job. Labor is entitled to all it produces, and means to get it.

Will we be ground-wired?

The social questions committee of the Church of England are holding weekly lectures in Melbourne. Rev. H. Baker, on Feb. 18th, stated: "The working class movement is extremely self-contained as a result of the ceaseless opposition it has met with. To a certain extent this fact is beneficial. The unionist must work out his own salvation, and develop his powers by self-education and by gaining experience in new spheres of life. But for the worker as for us all, brotherly love is very helpful. There is a great need of men and women who possess the necessary knowledge or gifts to try to find some way of offering them to labor, in order to help to change the line of development of the movement."

In other words, the rev. gentleman, feeling that the days of parasitism are drawing to an end; that the inevitable end of robbery and tyranny is drawing nearer, asks himself: "Where do I and the church come in?" He dreads the time when every man will be his own priest, and parsons must work in industry for a living. Rev. Baker, we do not need any outside inspiration or assistance. We know by sad experience that such assistance is meant to groundwire our revolutionary demands. We know that such inspiration is dictated by material selfish interests, and, Deliah like, would sap Samson Labor of his strength.

The labor movement must march right on by the light of its own lantern. Where have we such inspiration, such brotherly comradeship expressed in deeds rather than words, like there is in the genuine labor movement? Rev. Baker, we do not believe in cold charity. We know that your new interest in the workers is not all altruistic. There is a nigger in the woodpile. You say brotherly love is helpful. Yes, but it don't solve the unemployed problem, it don't put an end to the robbery of the full results of our labor.

We don't want charity now for ourselves. And later, when we come into the ownership of industry, we don't intend to dispense charity to idle parasites. All must work. To each according to his deeds, is our motto. To each worker the full product of his toil. Of course if workers in that happy day wish to dole out threepences in the plate of a Sunday to keep a parson to preach to them about the hereafter, well, that will be their pri-

## German Socialists Appeal for Revolt.

The Committee on Public Information at Washington, U.S.A., has come into the possession of a copy of a protest of German revolutionary Socialists against the war.

A copy of this broadside has been literally translated, and the original has been deposited in the Library of Congress. It is a single sheet printed on both sides, and is decorated by a coarsely executed woodcut representing a soldier in arms, a workman in blouse, and a woman shoving a rock off a precipice, beneath which is seen the head and bust of the Emperor crowned and sceptred and moustached, looking up in terror at the fate impending. Following is the text:—

"Fight on to a Finish."

"The foes of the people are growing ever bolder, ever more shameless. War wastrels, war instigators, war profiteers, those to whom the misery of the people brings power and gain, such wish no peace.

"Disfranchisement of the masses, misery of the masses, state of seige, slaughter of the people—that is what this Government has brought upon us.

"Must we stand idle and see our wives and children pine away, our strength to labor—our only means of subsistence, grow less and less?

They promise extra rations to save themselves from the wrath of the people, from a revolution like that in Russia. But no extra rations can be given without consuming the seed potatoes and the breeding cattle. Should the Government decide upon this course millions of the German proletariat, German women and children, must face hunger and starvation in the coming winter.

"For the Government is in no position to fulfil its promises except under conditions which in the near future we shall have to face with fear and trembling. For there are not enough potatoes or cattle in Germany to assure the promised allowance for any length of time. If it were now possible to ration the laboring people more plentifully it would have been a crime without parallel to let them starve. But as a matter of fact, the instigators of the war are hiding the truth from the people.

"It is their harvest of blood which is crushing Germany and their aims are for themselves alone.

"But the immediate negotiation of peace is the only rescue from the abyss into which the Government is hurling the country.

"But the Government proceeds to plunder the land. It wills no peace which would be acceptable to the so-called enemy countries, and if it should fashion

vate matter; though I think the parsons will miss the cheques of the robber employers. The workers will have full liberty to do what they like with the results of their labor. But we don't want outside "assistance" in the labor movement. If any want to help, let them get inside. Rev. Baker said: "As to the church: She is too much outside the labor movement. We must try to get right within its life." There is only one road to do so. You must live the life of a worker. You must go to work at useful labor. Only so can you understand the needs and aspirations of labor.

peace on terms according to its own liking, and if it could bring about a peace according to those terms, they would always be, as we know only too well, in the interests of militarism and imperialism, of the junker and capitalist castes, and contrary to the vital interests of the German proletariat. Such an ending of the war touches each one of us.

"Thus the most urgent task of German labor is to force peace—just as our Russian brothers are doing—and to fashion its terms according to the interests of the international proletariat, that we have our own peace and not that of the imperialists.

"There is only one means to this end, the strike of the masses. The strike of the masses must swell in the cry of a million voices for peace, and that cry will serve for a kindling spark in the barracks and in the trenches; it will make men fight on sturdily to the end, it will bring about an organization of the masses which shall force peace and freedom.

"Victory will be won by fighting, and by the strike of the masses.

"Workmen! Comrades! While our sons and brothers are being murdered and crippled in the trenches and on the battlefields the laboring people must starve until they have lost all power to work, and from sheer exhaustion must go floundering to the grave.

"Thus it is ordained by the interests of the capitalists and of the junkers; thus it is ordered by the interests of the ring which has contrived the war and has brought desolation upon the German people.

"Workmen! Our brothers, the Russian proletariat, were but a few weeks ago in the same plight. But we know what has happened in Russia. There Labor arose and forced not merely a settlement of food problems. It has also—and this is vastly more important—gained freedom, of which the German workmen do not yet dare to dream.

"Russian labor has crushed Czarism, and has gained an industrial republic, the establishment of a government by the workers. And we? Are we still patiently to endure the old poverty, extortion, hunger and murder of the people—the cause of all our pain and agony!

"No, a thousand times no! Quit the workshops and the factories. Let labor stop!

"Man of toil, awake from slumber! Recognise thy growing might! All the wheels will lose their motion Without thy strong arm's devotion, Down with the war! Down with the Government! Peace! Freedom! Bread!"

Mr. Hughes says he "is against victimisation. But the Government sets its face resolutely against the extremists." Surely George Reid is eclipsed by this boulder in the YES-NO business.

Results of war.—Last week a soldier kicked in a plate glass window in Swanston street, Melbourne. He said he liked a noise; he had got away from the mental home. Probably a few more noises, and some of the stay-at-home patriots will reckon war ain't all it's cracked up to be. J.A.D.

### A DAY'S WORK.

I arose from my bed one bright summer morning, dressed myself, ate a frugal breakfast, consisting of tea and toast, and started out in search of work. I bought a daily paper and eagerly scanned the "Wanted" column to see if any master desired a willing slave. My eye alighted on an advertisement calling for labourers in a stone quarry. I determined to apply for a job, so made my way to the quarry.

The boss eyed me up and down, as though he was noting my physique. He reminded me of a horse dealer purchasing a horse. Anyhow, he appeared satisfied with my appearance, and gave me a start. I was delighted at the prospect of earning a few bob, seeing that my income for the previous four months was nil.

The boss handed me a pick and shovel, and bade me "get into it." I did so with a fair amount of energy, as I was feeling fresh. It was a nice shady part of the quarry where I and my mates were working, and as the first couple of hours slipped by, I congratulated myself on my success. I thought that if I could only hang to the job, I would soon have enough money to pay for my lodgings, to take the girl to the theatre, and, yes, I might even buy myself a new suit, and there was that typewriter I was wanting, and—

"Get a move on there, young 'un, this ain't a play ground." I looked up, saw the boss on the bank, grasped my shovel more firmly, and got a move on.

It was becoming hot by this time, my hands were becoming sore, and my back starting to ache. Still I resolved to keep on, for I thought it must be nearly 12 o'clock and dinner time. I enquired of a worker next to me the time.

"Arf past ten," he said.

"Good heavens!" I ejaculated, "I thought it was twelve o'clock."

I endeavoured to open up a conversation with a worker called Mick; the only answer I got was, "Here's the boss comin'." "Damn the boss," I said—to myself.

I hadn't any lunch with me, but a couple of the toilers gave me some of theirs. They only had bread, cheese and jam, but I ate ravenously of what they offered. I listened to the conversation of the workers. The sum total was immorality, racing and beer.

Blow up time came by far too soon, and work started again. I shall pass over the hours of mental and physical torment through which I passed from mid-day to 4 o'clock. Four o'clock came, and still we worked. I had been put to work on a wheelbarrow. The weight of the loaded barrow as I pushed it along the plank felt as though it would drag my arms from my body. Each shovel of dirt seemed the weight of ten, every blow with the pick sent little jars of pain through my body; my hands were red with blood from broken blisters, my neck seemed afire with the rays of the sun pouring down upon me.

As the last hour went slowly by, I felt only sub-conscious of my surroundings; one thought burned in my mind: it was the hatred of capitalism. I felt that tired and disgusted that no act against society seemed too desperate.

The pain from my raw and blistered hands was agonising; every scoop with the shovel seemed to take away any remaining strength, every blow with the pick seemed like a blow to myself.

The climax came when I was wheeling a barrow load of dirt along the ten-inch plank. I reached the middle of the plank, and my remaining strength gave way. My knees shook, my eyes dimmed, my muscles cramped, and I suddenly let go the barrow, and the barrow and contents fell some 10 feet below fair upon a winch.

The boss approached me and said, "I don't think you are cut out for a navy; yer want something else. Better sign this."

Momentarily I was elated, for I thought he intended to give me an easier job; my hopes were doomed to disappointment, for he handed me a ten bob note, remarking, "You can git."

—HARRY MEATHERINGHAM.



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## The Woman Problem.

CLASS, NOT SEX

By Marcia.

Among the many problems with which we are faced today, no doubt one of the greatest is the woman question. She is an essential factor in society, and many, and varied are the different opinions as to what her proper position really is, and when that conclusion is arrived at, as to the best means of arriving at and taking that proper position.

After generations of being downtrodden and kept in subjection women have at last come to some idea that they have been ill-treated and neglected all this time, and that they have been robbed of their rights and privileges for years.

Following on this awakening it is only natural that various organisations have sprung into existence for the purpose of obtaining these rights and privileges, and to put woman at last in her true place as man's equal.

Strange to say, however, these different organisations have as yet failed to work the oracle, and today woman is still much in the same position she has occupied for ages. Even though this war has proved that women are capable of doing work and filling positions that have been limited to men for years past; the capitalist who accepts her services gladly would look askance if suggested that her remuneration should be the same. It is interesting, however, to notice some of the wonderful remedies for woman's emancipation, and remedies they offer.

The one which first leaps into our mind is of course the suffragette movement. Women were to be absolutely freed from their shackles when the suffragettes had achieved their object and gained the franchise.

This to any student is on the face of it ridiculous; we have the franchise in Australia, and what is the position of women here? According to the Government statistician, just prior to the war, the percentage of women and child labor in Victoria was greater than in any other country; up to that time, was all the women had accomplished by their vote. Another thing to be noticed with regard to the suffragette movement, it was in no sense a working class movement, although its members affirmed that it was. A few individual members may have been recruited from the ranks of the workers; but the majority were of the petit bourgeois class, and was in the interests of that class alone, that the struggles were carried on, and the hard battles fought. So far as the working class women were concerned, the benefit was nothing.

So we find that one organisation after another has failed utterly; reform has been their object, "something new" has been their cry, and so far they are still crying.

Besides, however, sidetracking the working class women, these different

societies are doing far worse, they are instilling into their brains and minds their wrongs as a SEX, and not as a CLASS.

We realise absolutely the wretchedness of woman's position to-day; it is undeniable that she is in most cases the slave of a slave, and a mere machine which produces and keeps up the supply of wage slaves for the capitalist class; we realise her economic insecurity, the wretched environment in which she is placed, and, above all, the awful choice which she is so often compelled to make; starvation or the streets, or, at best, a marriage of convenience, and realising all this, we maintain that the question is a class question, and the emancipation of woman is identical with that of man.

We see to-day many intelligent and sincere women who are putting their whole efforts into fighting the cause of their sex, and are not only doing no good, but are working actual harm.

Always dangerous, the feminists have become an absolute menace to the women of our class.

Since the war, women, with energy and zeal worthy of a better cause, have thrown themselves into the gaps made by the enlistment of so many men, and have, in most cases, proved themselves to be no mean substitutes.

At the same time, however, as we remarked before, the capitalist would not think of paying the same wages to a mere woman as he formerly paid to men; and, naturally, the question arises, what is to happen after the war?

Women having felt their independence, will be unwilling to relinquish it; men will be anxious to return to their jobs; and the capitalist will undoubtedly hang to the cheaper, and so if we are not extremely careful, we shall be faced with a sex war in addition to the class war, which is for ever raging.

Consequently, all these different associations which are endeavouring to organise women on sex lines, are helping the capitalist. He can sit back and smile and count his ill-gotten gains contentedly.

While men and women are fighting each other, they have less time and energy to fight him.

The idea certainly seems ridiculous for the two sexes to be fighting each other for the shadow, while the boss takes the substance; nevertheless the danger exists, even now it is beginning, and it is up to us to see that it is nipped in the bud.

No matter whether man or woman slaves in the industries, the working class still remain in subjection, and until it is emancipated, it is impossible for woman as a sex to emancipate herself.

If, then, women are anxious for freedom from the thralldom which has bound them so long, it is up to them to organise into a movement which holds out some hope of achieving that much to be desired goal, they should by this time have seen enough of reforms; so far they have not prevented the women of Australia from being in the position of having collections taken for them in the streets, or for their children to search in garbage tins for food.

Let them refuse to be hoodwinked and led astray by these fair promises. Now is the time, above all times, when education and organisation are essential, when to avoid the danger already stated we must use every effort to induce our sisters to join our ranks. To impress upon them that their interests are identical with those of their men folk.

They must forget all the slights that have been heaped upon their sex; and remember only that they are members of the working class, and that they must help with all their might to overthrow their slavedrivers and free themselves from his chains.

The enormous assistance which women have given towards the upkeep of the war, show us what possibilities there are. Although indeed, if we need proof, we need only look at the French Revolution, the Paris Commune, the Russian Revolution, and dozens of other occasions to prove the unflinching attitude of women in times of need. Surely these examples will not go unheeded. If women can work to prolong the war for the benefit of the capitalist class, how then shall they work for their own freedom.

Let them have in mind one object, their complete emancipation, one method of its achievement, the overthrow of the

## The Russian Revolution.

## A Review and a Retrospect.

Compiled by J. A. D., W. H., J. B. S.

(CONTINUED FROM LAST ISSUE).

The Czar's Government was overthrown, and a provisional Government came into existence. But the work of the revolution was not complete. There was a duality of authority. (Let it be clearly understood this duality existed right up to November 12th, when the Bolsheviks overthrew the Provisional Government.) The two authorities were the Provisional Government nominally ruling Russia; and the Council of Workmen's Soldiers' Deputies, to which each regiment and each factory sent a delegate, wielding an enormous influence over the masses, being permeated by the views of the Bolsheviks. A mortal clash between these two conflicting forces of public opinion was sooner or later to take place.

The Provisional Government represented the progressive middle class. Its interests were the interests of the Governments of France, Great Britain, or the United States of America. It aimed at the destruction of Prussianism in order to safe-guard what is termed, political well being of humanity. Its program called for the abolition of militarism and the establishment of democracy throughout the world.

Nicholas Lenin pointed out that: The main condition for the realization of the "miracle" of the Russian Revolution was, the big uprising in the year 1905, slandered so much by the masters of the Provisional Government, the Gutshkoffs and Milukoffs, the same gentlemen then (March 1917) so much pleased with the "glorious revolution." But if the revolution of 1905 had not effectively prepared the ground and shown to all parties what ACTION means, exposing the supporters of the Czar in all their barbarism and brutality, a quick victory would have been impossible in 1917.

A fortunate coincidence of favorable conditions in 1917 enabled the most different social forces opposing Czarism, to co-operate in one action for power. Then forces were:—

(1). The English-French Bank capital that rules and exploits the whole world. In 1905 it was opposed to the revolution and helped Czarism to crush it, (the big loan of 1906.) But now it took an active part in the revolution by organizing the Coup d'etat of the Gutshkoffs and Milukoff, (President of the Duma), and the leading military groups for the overthrow of the Czar. From the standpoint of world politics, the Provisional Government was simply the clerk of the banking firm of England-France and the means of prolonging the Imperialist war. The Constitutional Democrats (C.D.'s)—Cadets—under the leadership of Milukoff and Rodzianko, really planned a limited constitutional monarchy after the British model—not a republic.

(2). The defeats of the Governments of the Czar. These caused a big clearing up among the old guard and created a new young bourgeois group of officers.

(3). The Russian Bourgeoisie in its different groups. The bourgeoisie, or middle class, organized itself rapidly between 1905 and 1917 and united with the nobility in the struggle against the corrupt government of the Czar with the intention of enriching itself by exploiting Armenia, Constantinople and Galatia.

(4). The fourth power which combined with the imperialist forces, and the most important of all, was a strong proletarian movement. The working class made this revolution by demanding PEACE, BREAD AND LIBERTY. It had nothing in common with the Imperialist class, one way for its accomplishment, organisation on CLASS lines.

With this object always before them, and a steady hard fight, they will soon sight their goal; in fact, events are rapidly pointing to the fact that they may do more than sight it, they may actually gain it before long. What men have done men can do, let us emulate our Russian comrades, and when it is over let it be said, the women have done their share.

alist Government, and it secured the support of the majority of the army, consisting of workers and peasants.

There were many Social Democrats in support of the Provisional Government, prominent among them being Kerensky, a professing Socialist, a master of hollow words and a tool of the bourgeoisie. Kerensky's followers could hardly be called Socialists, they were rather an agrarian party aiming at the elevation of a class of small proprietors. What Karl Marx said about the Social-Democratic Party of France after 1875 is quite applicable to the Kerensky brand of Russian Social-Democrats: "The peculiar character of the Social-Democracy is summed up in this: That Democratic-Republican institutions are demanded as the means, not to remove the two extremes, capital and labor, but in order to weaken their antagonism and transform them into a harmonious whole" (18th Brumaire), the "revolutionary point was to be broken off the social demands of the proletariat and a democratic turn given to them."

The Soviet, or Council of Workmen's Deputies, as a whole, and the various allied changes in the structure of society. It was composed of delegates of the masses and of representatives of the various Socialist and revolutionary parties. The Council of Workmen and Soldiers at first represented three groups.

The first group was the one nearest to the Social-Patriots. They trusted Kerensky. In harmony with the West European Social-Patriots, Kerensky had plenty of fine phrases; he could easily be reconciled the workers to the continuation of the war of Imperialist conquest. Through Kerensky, the Imperialist middle class addressed the workers as follows:—

"We give you the Republic, the eight hour day (which actually existed in Petrograd). We promise you different liberties, but only because we want you to help us to take away the booty from German Imperialism and give it to French and English Imperialism."

Of course, Kerensky, covered it up with flowery words about national honor and duty to the Allies, etc.

The second group represented the Central Committee of the Social-Democratic Party in Russia, who issued a Manifesto in Petrograd on March 18th, containing the following demands: Democratic Republic, eight hour day, confiscation of stocks, of grain; immediate cessation for peace negotiations, not through the Provisional Government, but through the Council of Workmen and Soldiers. This Council, according to the Manifesto, constituted the actual Revolutionary Government. Peace negotiations should not be carried on by and with bourgeois governments, but with the working class in each of the warring countries. The Manifesto appealed to all the workers, peasants and soldiers, to send delegates to the council.

The third group consisted of the Russian equivalent to our Australian Labor politicians. They were drifting to and fro. In refusing to join the second Provisional Government, if the latter declared the war an Imperialist war, Tscheidts (the President of the Workmen's and Soldiers' Council) was in harmony with the working class policy. But the fact that Tscheidts participated in the first Provisional Government (the Duma Committee), his demand that a sufficient number of representatives of the Russian workers participate in this government (which would mean that internationalists would have to participate in the government of the Imperialist war), and his further demand together with Skobeloff (Vice-President of the Workers' and Soldiers' Council), that this Imperialist Government initiate peace negotiations (instead of showing the workers that the bourgeoisie is tied hand and foot to the interests of financial capital and without any possibility of denouncing Imperialism), then Tscheidts and his friends of this third group followed the worst middle class policy; this policy being detrimental to the workers' interests and of the revolution; and this policy they continued to follow until the downfall of the



## BRISBANE RUSSIAN ASSOCIATION

To the Editor of the "International Socialist."

Please publish the following resolution carried at the meeting of the newly formed Group of Russian Workers in Brisbane, held on 20th March 1918. The chairman of this meeting was Comrade P. Pileanoff and Secretary A. Resanoff. The meeting was represented by 50 citizens:

At the anniversary of the Russian Revolution we, workers of Russia and citizens of Workers' and Peasants' Republic, take this opportunity to protest emphatically against the contra-revolutionary propaganda and campaign of slanders and misrepresentation carried out by the local capitalist press in order to destroy, awakening class consciousness and international solidarity of the working class.

We believe that the sun of freedom that rose on the east of Europe will dispense the darkness of reaction in all parts of the world. We are sincerely convinced that the proletarians now killing and destroying each other on the battlefields of Europe will finally awake as the Russian proletarians did, and will wipe out of the face of the earth all parasites of the past.

Leaders of the Russian Revolution are officers, professors, bourgeois, and gentry who are officers and tyrants governing the land and power to extinguish this world wide unrest.

The Russian Revolution is the first ray of the international communism of the working class.

Fellow workers! Do not be led astray!

The Russian Revolution is the fight for socialization of fields, factories, and work shops. The workers of Russia are taking the power in their own hands and are establishing a new system of economy and production, thereby getting rid of small exploiters and tyrants. By this they are performing the real mission of the working class.

Long Live the Russian Revolution!

Long live the International Working Class!!!

On behalf of the Russian Workers' Group, secretary of the organisation.

A. RESANOFF.

Brisbane, G.P.O.

Provisional Government (Nov. 1917).

Isaac Don Levine, a Russian writer on the New York "Tribune," said:

"The Russian Revolution produced a new Russia. When this New Russia appeared in the world it was imbued with the deepest hatred for the fallen Czarism. It considered everything that was allied or identified with Czarism obnoxious, or, at least, suspicious. It soon discovered itself in the company of the Czar's allies, Britain, France, and Italy. The New Russia, as represented by the Petrograd Council of Workmen and Soldiers, made it clear soon after its rise that it was a totally new partner in the allied camp. It looked upon the allies as strange bed-fellows, because of their connection with the old Imperialistic Russia.

"The Allies made their initial blunder when they failed to recognise the New Russia as really new. They considered it only a continuation of the old. They refused to see the viewpoint of the Russian Revolutionary democracy. This democracy said to the Allies:

"I find myself in your company. I am willing to co-operate with you in a common effort to democratise Germany. This is my aim in the war, and nothing more. What is yours? Are you willing to repudiate openly all aims at annexations and punitive indemnities? If so, let us meet and enter into a covenant. If not, say so."

## Allies Ignore Wishes of New Democracy

"The Russian Democracy did not consider itself bound by the Czar's covenants and treaties. Now this may be all wrong, it may be unethical, it may be outrageous. But it was and is a fact, a reality. The Allies failed to see this fact and deal with it as such. The new Russia wanted to negotiate a new agreement with the Allies for a common war against the Hohenzollerns. The Allies would not even acknowledge the authority of the New Russia's organ, the Council of Workmen and Soldiers. The Allies failed to

## The Land of Sleep.

By Woodicus.

In the land of sleep dwelt the people of sleep, who merely ate and drank between sleeping and tilling the land. Sometimes these people lived well, on the best that could be produced from the land. Other times they starved and bewailed their misery.

Of course, these people thought their land was the only land because they knew of not any other; only space existed beyond its borders, it was the universe, where all things began and end.

For countless years the people of stagnant mind, the people of sleep, lived in their slothful way, from generation to generation each age did as the preceding age had done; worked the same fields, harvested similar crops, lived in the cities of their forefathers, and gazed upon little gardens from windows of dwellings, which, as they decayed, were rebuilt on the plans to which houses had always been built; each the exact model of the one which had preceded it. Unchanged were the surroundings of the people. Unchanged remained their minds, incapable of dreaming of ideals they could imagine no other land than the one in which they lived.

One day the people found in their midst a man who yearned for something new, and who was not afraid to say so.

He was looked upon as ridiculous, soft brained freak popularly nicknamed "The Fool."

One of the legends of the people of sleep was that a long distance away across a desert grew a forest encircling the land. It was generally believed that in the beginning of time in the dawn of sleep the forest had been planted to prevent people falling over the edge of the world, and thus become lost in space. Behind this forest the sun was reputed to hide at night. This story of the forest had been passed down from parent to child for so many generations that nobody doubted its truth.

The Fool said to the people, "How do you know but what there may be a land somewhere beyond the land in which we live? But they replied, 'Have not our fathers told us this is the only land?'"

"Pray who told your fathers?"

"Why, our fathers and grandfathers?"

"And who told your grandfathers?"

"Their fathers before them, of course."

"Well," said the fool, "I believe neither my father nor my grandfather, nor great grandfather, I am going to see for myself."

The people laughed and said, "You are indeed a fool."

One day with an axe on his shoulder he

set at first that the Provisional Government, without the backing of the soldiers and workmen amounted to nothing. They considered the first Ministry of Lvoff and Milukoff the spokesmen of Russia."

The majority of the provisional Government considered the capitalistic development of Russia as one of the chief tasks confronting the new democracy. Kerensky and other Minimalists who supported the Provisional Government really thought that history had to run along well defined lines. Their reading of the economic interpretation of history was all askew, and they wanted to invite foreign investments to the country, so as to strain all its energies to build up Russia industrially and commercially. But the real Socialists dominating the Council of Workmen's Delegates thought otherwise, and would not tolerate any schemes for economic expansion, which they viewed merely as exploitation of wageworkers. The Bolsheviks took up an uncompromising, hostile attitude towards the middle class Provisional Government, of which Prince Lvoff was Premier, and agitated that the Council of Workmen and Soldiers declare that they were the Revolutionary Government, and as such would not recognise any treaty of Czarism or the bourgeoisie, and propose at once a truce to all participants in the war, and make a declaration of distrust in all bourgeois governments and appealed to the working class of the world to overthrow these governments.

To be Continued in Next Issue.

set out on his journey of exploration. The people of sleep went about their business, and took little heed of him except to give him a contemptuous smile. The small boys gave him a send off with stones and insults. The fool went away and never returned. Mothers and fathers for generations told their children the story of the fool and his foolishness. How he, by his idle curiosity, his doubting of the wisdom of his forefathers, fell over the edge of the world and was lost.

A man at length grew up amongst the people whom the people considered wise. When this man announced his intention of going to see the forest which grew around the edge of the world; the people praised him for his courage and nobleness of purpose, and cried, "Oh, how wise."

The journey over the desert was often despairing, for his task was a hard one. His throat tormented with a thirst, ill-appeased by the desert water turned tepid by the sun which also tortured his eyes, burned his skin a deep brown, aged his face and bent his body into a bow. Such were the privations of the journey. Such oppression made subject his ideals to a test which near withered them to extinction. Many times he thought of turning back, retracing his steps across the desert, but no, he would never retreat, and bring upon himself opprobrium, scorn and sarcasm, the harvest of defeat, which would be reaped for him by the people of sleep.

Each day he came nearer to the black line in the distance, which he eventually saw was a black mass, silent and sombre, of trees whose trunks grew close together covered with a slimy moss, each trunk interlaced with thorned vine; a solid barrier of sentinels impeding further progress.

The trees rose so high that when the wise man raised his head to view the tops he knicked his neck. When he touched the trunks the coldness made him shiver. He scanned the dense mass of ignorance, prejudice, malice and suspicion which insulated the world and made it narrow and disagreeable.

He wondered what was beyond the forest, perhaps the forest encrusted something beautiful. He would like to hew it down and liberate the world, let in the eternal sunshine, but the undertaking was too great, he was so small, and the problem was so deeply embedded in custom and cant that had been current for centuries, as to appear too colossal for one weak body and two puny hands to accomplish.

After looking long upon the trees he decided to return and produce a good effect upon the people, by telling of what he had seen on his journey to the great forest, of which all had heard but none but he had seen. He would be listened to and loved, eulogised, by a people who would elevate him to a position of power in the land. Amongst them he would be the wisest of the wise. He would be a ruler, and would rule the people by no cunning craft of diplomacy, or any display of sham greatness, the resort of rulers of mediocre ability. But a travelled and learned ruler such as he would sustain his regime by advising them not to question but accept and follow the wisdom of their forefathers; to live on with manners unchanged, and methods unchallenged, contented in a land that is a bloom of beauty. All things are constant in the world, nothing can be changed.

He was about to start back on his journey home, when he noticed what at first appeared to be a bright star in the blackness of the forest. The star seemed to shine from the end of a passage which led into the forest.

Buttoning up his coat he started in to investigate, and sank to his knees in the undergrowth, thorns and wild weed, which made the path to the star hard to walk on. The thorns of the narrow passage tore his clothes and flesh, the death-like silence awed him, onward he struggled, into the depths of the forest, defying all obstacles to reaching the star. He conquered; saw the star to be but a ray of light penetrating through a few remaining branches that separated the passage from a world beyond. At his feet lay a skeleton bleached white with a rusty axe alongside of it. He touched the skeleton with his fingers, and it crumbled to dust, sinking into oblivion beneath the undergrowth.

With a few strokes of the axe he shattered the branches, and the path was flooded with a golden light which dazzled him. He blinked, rubbed his eyes, and noticed in front of him, not limitless

## Impressions.

By Millicent Hollywood.

The little shop girl with whom I sometimes chat said, "Wh, don't you leave off talking about the class struggle?" I said "alright," and started talking about the new dress and hat I knew she wanted; but that fascinating subject failed to please, for the little shop girl said, "What's the use of me talking about a new dress and hat? There are rumors of a strike again, and that means I'll be out of work, for I'll be one of the first to be put off."

I smiled and said, "there you see; we can't forget the class struggle"; for no matter where we turn or what we want to do, the class struggle crops up to engage our thoughts.

We don't like the class struggle; but we are forced to engage in it, until such time as we are able to abolish class.

It isn't the Socialist who has made the class struggle as a good many dear simple innocents, and some darned hypocrites assert, it arises out of individual ownership of the means of life. The revolutionary Socialist merely points out the cause of the class struggle and also, of course, the way for our class to successfully wage the class war.

There are some other wise but excessively ludicrous folks who say there is no such thing as a class struggle. This individual, so wise, so funny, will read column after column of strike or lockout news, and industrial upheavals and still go on saying, "There's no such thing as a class struggle."

This owl like being will see the workers throwing their energies fiercely and determinedly into the work of defeating conscription proposals, and he will see the hirelings of capitalism on the other side doing their dastardly worst to gull and fool and frighten our class into accepting the chains of conscription, and then go his way, saying, "there's no such thing as the class struggle." He pats himself on the back, and thinks he is quite Socratic in his wisdom. He has settled the question once and forever, "There's no such things as the class struggle."

It makes no sort of difference to this sort of modern Socrates when he picks up his "Daily Liargraph" or "Smorminerald," and see's huge headlines which run thusly:—

"Coal and shale workers down tools. Railway employees join strikers, etc."

There can be no let up on the class struggle, while the capitalist system lasts. While ever there are exploiters and exploited there will be a remorseless and relentless struggle for supremacy between these two classes, and the sooner our class realises the tremendous extent of the struggle, the tremendous forces which are up against them, and begin to get into shape for the real, the final contest, the sooner the hideous spectacle of a class struggle will cease.

Now there are correct and incorrect methods of waging the class war. To the incorrect methods belong craft forms of unionism, wages boards, arbitration, training the sons of the working class to defend the property of the master class as well as the tactics of the "Direct Actionists," sabotage, bunning on the job, etc., not one of those things will alter the social status of your class.

Also among incorrect methods, and idiot tactics, I class this "Federation of craft unions," which the Badderley's, Willis's, etc., are kidding the workers into believing is going to enable them to successfully cope with the machinations

Continued on page 4.

space, but a land of rare beauty.

He travelled back to the people of sleep. At first they were dubious and critical of what he told them. When they remembered he was a wise man, they permitted his eloquence of tongue to persuade them to follow him to the new land. When they observed it with its rivers and orchard, sunshine, and mountain ranges, blue and white with snow; a land of plenty. They raised their voices and cried, "Long live the wise man, for he is great."

The wise man murmured under his breath, "Long live the fame of the Fool, for he alone was great."



## Impressions.

Continued from Page 3.

of the master class.

It is nothing of the sort: it is only going to provide finer and fatter billets for those union officials who are parasiting on the unions.

Federation of unions.—This is part of of the evolutionary process if you like to call it such, but then you have to set such a paltry standard to see your progress, when instead of seeing evolution, revolution, you see the phenomenal vision of devolution (progress backwards a la cow's tail), which is only to be found among those superior who contend they were made in God's image; as it is not to be found elsewhere in any of the three kingdoms, such as animal, vegetable, mineral.

The standard of which I speak is that the working class are going to try every other form of organisation before the right one, as De Leon says, "The working class will go down every blind alley-way before they will enter the broad avenue which leads to Freedom."

This federation of craft unions, not being revolutionary in its objective is not therefore, a move in the right direction. Judging from the standpoint of the working class having a better fighting organisation it is NOT a move in the right direction.

From the standpoint of the labor politician who fears a dismembering of the Labor host from the sacred precincts of the P.L.U. "Yes." As far as a fighting organisation is concerned this federation of unions is doomed to become a petrified failure, devolving the centre of the fight on the transport unions, who will be constantly involved in the question of handling "black goods," it will be too cumbersome, as well as lacking the revolutionary basis.

The Duke of York had 10,000 men. He marched them up the hill, and then he watched them down again; of such is the federation of craft unions, or the "One Big Union" WITHOUT the revolutionary objective.

From the Labor politicians' point of view who wants his return to the cushioned seats of power.

Facing the politician, in the Labor Federation are men with vaulting ambitions, closely identified with all the troubles of late, which are shaking Labor Party legislation in the form of "Arbitration" to its rotten foundation.

The Labor Party politician does not want to have to divide his energies at election times in particular, hence the tying up of the Labor colossus, so that he shan't run amok.

I believe we are on the brink of the Revolutionary Industrial Union, perhaps I am too optimistic. It seems to me that our class in Australia are actually at last getting "fed up" on old and obsolete forms of organisation, wanting something new.

It is a spark of reason, which the revolutionary will carefully fan until the smouldering embers of discontent burst forth into the glorious flames of freedom.

Yes. We will fan that spark of discontent with all the pleasure the imp display on receiving a new unsophisticated soul into their keeping. Until when the trumpet of the new "Reclamer" shall have sounded "enough," when the blaze of Freedom will have got beyond its controllers to burn with a heat so fiercely, that confusion cannot grapple, when out of its ashes Phoenix like will arise the new structure, based on the solid foundations of equity, justice and fraternity that will ensure humanity equality of opportunity to all and privileges for none.

## PARAGRAPH EXTRACT.

He who enters vigorously into the Socialist movement may lose the esteem of fools, and forfeit the good will of rascals. That is surely no hardship. Far worse is the loss of one's own self respect. If you believe and are convinced that the Australian Socialist Party is correct, woe unto you if you fail to join its ranks and take your part in its battles. It is far better never to have had good impulses or lofty emotions than to have them and fail to act up to them. It is far better never to have known the truth than to know it and be false to it. The habit of letting a good idea or a good impulse pass off without expressing itself in action, is the most vicious and degrading of all habits. That is the truth in the old saying that "the road to hell is paved with good intentions." On the other hand, acting up to your principles develops the habit of clear thinking and effective action. It develops character, and eliminates the worm-characteristics. If you believe in the principles of the A.S.P., the only

## Melbourne Notes.

On Sunday, 17th March, a complimentary tea was given at A.S.P. Hall, 47 Victoria street, Melbourne, to welcome Comrade Peter Simonoff, the Bolshevik Consul-General for Australia. Com. Jeffries, in a few words, welcomed Com. Simonoff for the revolutionaries in Melbourne. Com. Simonoff in replying, said he was very pleased to receive such a warm reception; he thanked them for himself and the Revolutionists, whom he represented.

The Bolshevik, he said, did not want them to go to Russia and fight for them there; they were perfectly able to cope with any opposition inside Russia. What the Bolshevik wanted the revolutionists in Australia to do was to fight and win their own emancipation in Australia, and so organise that any attempt by the capitalists here to assist the European capitalists to overthrow the Soviet Industrial Republic of Russia would be promptly frustrated. To make the new Socialist Republic of Russia perfectly secure it was necessary for the workers of all the world to emancipate themselves, each in their own country.

Russia had nothing to fear inside Russia, it was the capitalist powers outside Russia who were the menace; and the only ones who could deal with the outside capitalist nations were the workers of the country of each capitalist power. Hence his message to Australian workers, in the name of the Revolutionists of Russia, was "emancipate yourself in Australia, and by so doing you will assist the Russian Revolutionists in the only way possible."

Later, at the evening lecture, the chairman introduced Comrade Peter Simonoff to the large audience in the hall, who sang the Red Flag and gave him an ovation. Com. Simonoff again spoke and repeated his earlier message, emphasising that it remained for the world's workers to make the world safe for Industrial Democracy by emancipating themselves from capitalist thralldom in their own respective countries.

Comrade J. B. Scott gave a lecture on "The March of the Bolshevik," which was well received. He emphasised that the only way the Australian workers could emancipate themselves was by keeping straight on the revolutionary path and not to allow themselves to be bogged in the path of reform.

He briefly dealt with the Australian Labor Party, and asked what had it done for the workers in Australia. The Labor Party was responsible for child conscription in Australia, yet when the skins of the manhood of Australia were in danger from conscription, it opposed it with all its force; this only showed up their cowardly action in the past of conscripting the voteless boys who could not put up any opposition.

The Labor Party also passed the War Precautions Act, which was the means of tyrannising over the workers in Australia; by the censorship destroying the freedom of the Labor Press. It was by means of the War Precautions Act that the Illegal Associations Act was passed, for which also the Labor Party voted; this Act aimed at smashing Unionism, which was the only means by which the workers of Australia could emancipate themselves. Yet we have in Melbourne a pseudo Socialist Party, the Socialist Party of Victoria, which gave its full support to the Labor Party, and boasts of the fact.

The V.S.P. prostituted the name of Socialism, it goes in for a policy of reform which leads away from Socialism.

At question time the lecturer was asked to define the difference between the Australian Socialist Party and the Victorian Socialist Party.

Com. Scott said that the Australian Socialist Party stood for revolution, and not for reform; it advocated Revolutionary Industrial Unionism as the only means by which the workers could eman-

manly thing for you to do is to join the party and push its propaganda with all your might. It would be the flimsiest of excuses, the most contemptible of objections, to say that the party is small, that its voice is weak. The smaller and weaker it is the more it needs the membership of all who believe it correct. In the words of Lowell:

"They are slaves who will not choose  
Hatred, scoffing and abuse  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three."

cipate themselves. It was only from a strong Revolutionary Industrial Union that revolutionary political action could come; unless One Great Industrial Union came into existence, we would not have a strong Revolutionary Political Party—we could not bring in Socialism.

The Victorian Socialist Party stood for reform, it was in favor of craft unionism, and opposed revolutionary industrial unionism. It catered to the crowd, by ear tickling speakers in order to get in collections to pay its officials the £23 a week paid in salaries. It made no attempt at serious education of the working class, rather it told them a pack of falsehoods—that the workers were robbed by the butcher and the grocer—that they were robbed as consumers—that they paid the taxes, and would have to pay the interest on the war debt.

This was all wrong, and diametrically opposed to Marxian economics, which taught that the workers are robbed in the mine, field and workshop, where they sell their labor power.

The workers are robbed by the boss and not in the butcher's shop. The masters pay the taxes out of the results of the robbery of the wage workers. The wrong beliefs of the Victorian Socialist party led to wrong tactics. It led to demonstrations against the high cost of living, which had resulted in window smashing, and led the workers nowhere.

Marxian economics, on the other hand, led to right tactics, it would lead to the workers organising on the job in order to demand the full results of their labor, and eventually lock out the employing-robber-class altogether, thus putting an end to all exploitation.

The editor of the V.S.P. paper did not understand Marxian economics. This paper and "Ross's Magazine" was said to be financed by a man alleged to be the managing director of the Clifton Shoe Co., and director of another boot company; this would not be an argument against the V.S.P. if the said capitalist was a man with Socialist opinions, but such was not the case; this capitalist was merely a rationalist, and financed these papers only because they attacked religion.

The Australian Socialist Party in Melbourne hold that religion is a private matter, and the ethical beliefs of any man are no concern of a political and industrialist propaganda party. Attacking any worker's religious beliefs plays right into the hands of the capitalists, who are always keen on raising sectarianism, and so keeping the working class divided. The Australian Socialist Party do not ask whether a man is a Jew, a Catholic or a Protestant; what they are concerned about is a worker's beliefs on Industrial Unionism.

The Australian Socialist Party want to get all wage workers organised into One Great Industrial Union irrespective of creed or color.

The Victorian Socialist Party hire an Atheist as a lecturer every Sunday night in order to assassinate God—thus antagonising a large section of wage workers.

This lecturer—Scott-Bennett—professed to be a Socialist, but he was a pure and simple political actionist; in a conversation overheard between Scott-Bennett and A. Foster, the former declared his belief that Democracy could be brought about in Parliament alone. Scott-Bennett said that Political Democracy was sufficient, and that all that was necessary was the Initiative, Referendum, and Recall.

If this was the case—then the Melbourne "Age" is also a good working class paper, because it agitates for these measures, and also at times attacks the church.

Karl Marx stated from the praxis of the Paris Commune that the working class could not take and use the present Parliamentary machine of Government and use it in an Industrial Democracy. The Russian Revolution has proved the Australian Socialist Party's position, that it is necessary that Parliamentary Government be abolished and an Industrial Government be substituted in place thereof. It is for this reason that the Australian Socialist Party endorse the form of organisation as outlined by the Workers' International Industrial Union.

—Press Correspondent.

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## TO UNATTACHED SUPPORTERS

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